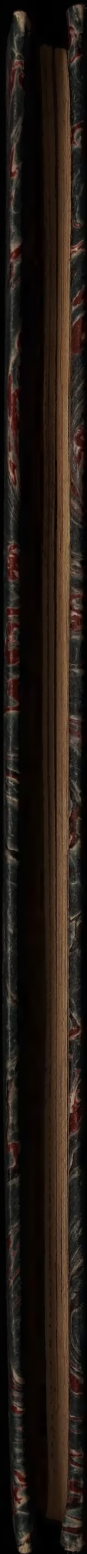


NAUSEA

BLAZING

STARRES

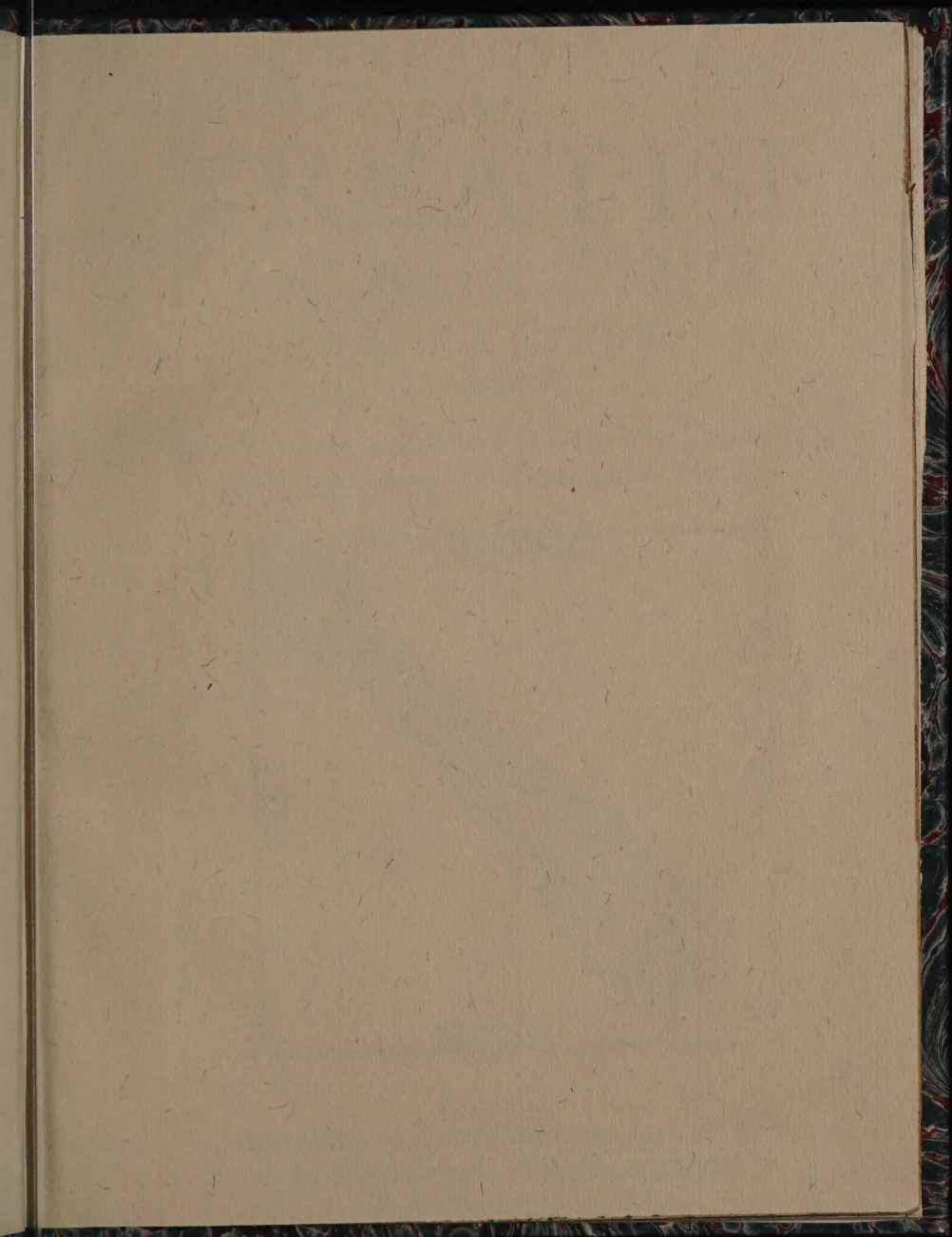
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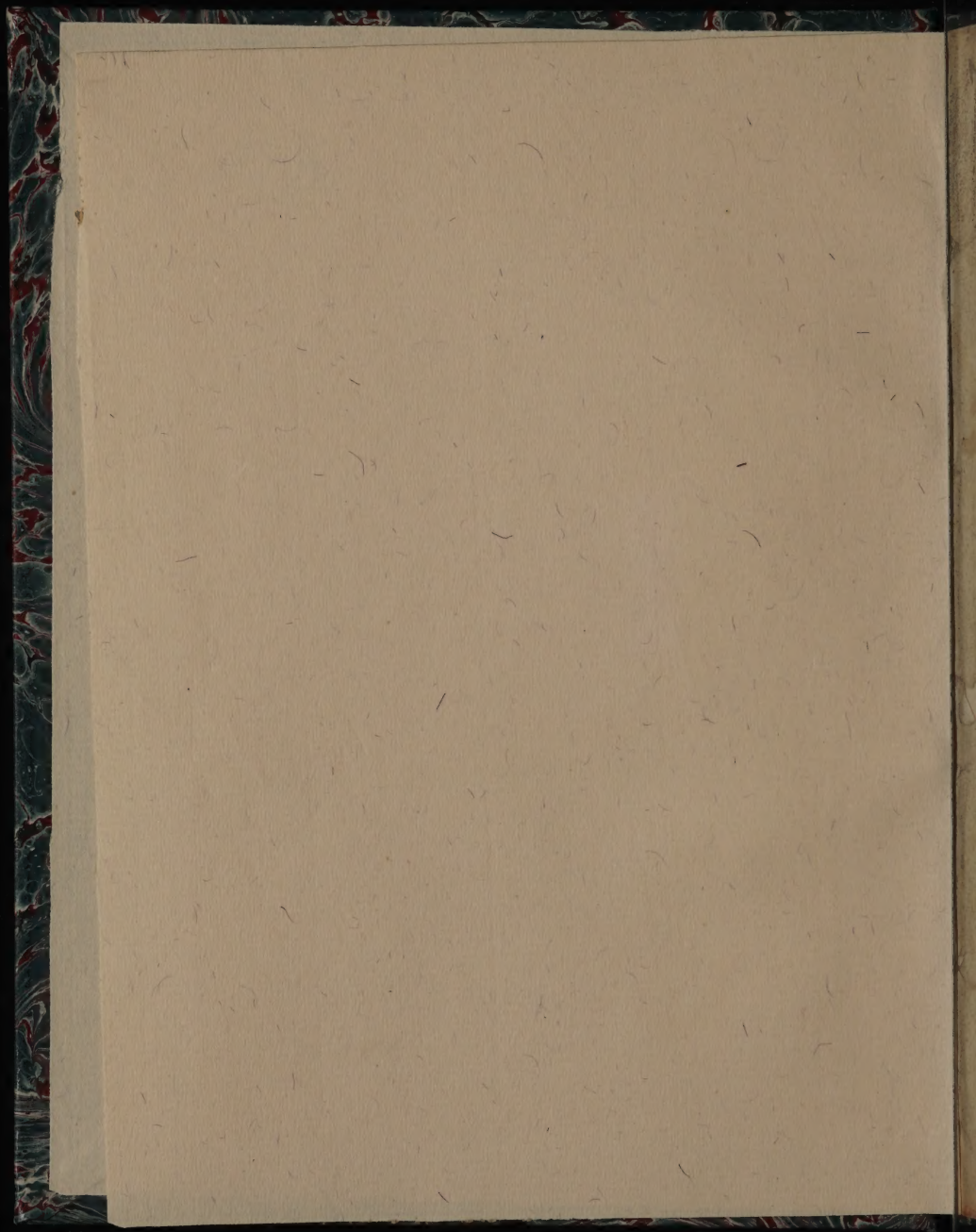






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A
TREATISE
OF BLAZING
STARRES IN
Generall.

As well supernaturall as naturall : To what Countries or
people soeuer they appeare in the spacious world.



LONDON,
Imprinted by Bernard Alsop, and are to be sold
by Edward Wright at his shoppe neere
Christ Church gate. 1618.

THE ARTS OF PLAZING

IN
GENERAL

As well as in the particular: To what Committee
the same has been referred in the House of Commons



LONDON

Printed by Andrew Stiles, and to be sold
by subscription at his shop in the Strand



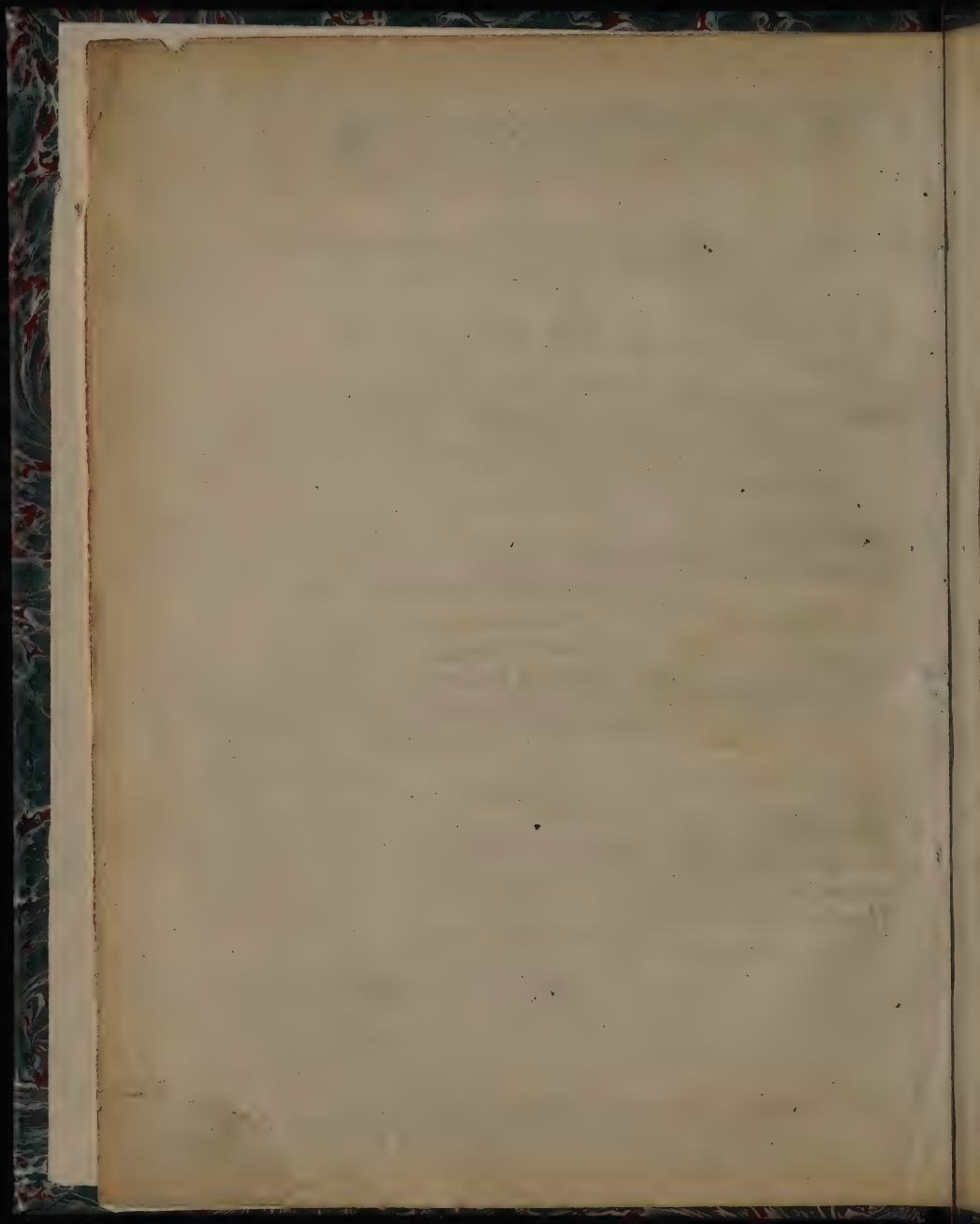
A Prognostication of Blazing Starres, according to the
opinion of the Poet *Pontanus*.

OF stirring winds, with blustering blasts which blow,
Of bloody broyles, by force in fatall fight:
Of peoples pompe, the pitious ouerthrow.
Of Potentates the death, in wofull plight:
The Blazing Starres aloft like lampes of light
In th'East or West of azure coloured skies,
Forewarnings and signes when they arise.

If still they stand, and offer not to change
The place, where first in sight they cast their beames,
Then shall insue much mischief rare and strange:
As gaping wounds, and sluzing bloody streames,
In foughten field, twixt nigh adioyning Realmes.
Such ciuill stormes shall ouerrunne the land,
That some shall bath in kindreds blood their hand.

And if they take their course vnto the East,
A signe it is that forreigne foes with force
Prepare apace, to spoyle both most and least:
With edge of sword sweet life still to diuorce
From panting heart, deuoyde of all remorse.
Thus East or West in sight, they haue their dome,
And signes they are of things in time to come.







Why, and whereupon Blazing Starres haue theyr
Names,

CHAP. I



Asomuch as a man furnished with all kind
of knowledge and learning, should so search
after the vnderstanding of great and high
matters, that he haue not meaner things in
contempt and disdain, by whose benefite (as
experience teacheth) the greater are attained,
because they minister certain helps and aides
to aspire and reach vnto them. Hereupon

A reason for
vnderstanding
of blazing
stars.

it followeth, that lesser things are not to bee neglected, without
the which there is no passage to the greater, nor any possibilitie
to pearce to the perfect proue of them, except by the foreunning
of them, preparation be made for vs to ascend. and climbe vp to
the hidden knowledge of the other. Therefore, lest this our la-
bour lent and layde out for common vtility and profite should be
subiect to the biting blowes of furious enuie, and lest such as de-
sire perfection in profession, as also certaintie in delivering Do-
ctrine, should complaine, that wee sell shadowes for substances,
phantasies for verities, and imaginations for demonstrations:
we will say somewhat in the entrance of this worke, touching
the name of a Comete or Blazing starre, and so passe orderly to
our purpose.

The starre which the Grecians call Cometa, the Latines
Stella crinita, we Englishmen a Blazing starre, hath his deno-
mination (as well by the assertion of the one, as the other from
the form and figure which it beareth, at such time as it appeareth
in the ayre: because this kind of starre seemeth (in our opinion
and iudgement) to shoote out long strakes of fire in the e-
lement, or bright and lightsom sparkles continued in length like

A Blazing star
is named after
the forme and
figure which it
beareth,

The names of
blazing stars.

unto the hayze, which the Grecians call Coma, and thereupon Cometa, and the Latines Crinis, whereof it is named Stella crinica: so that the resemblance or representation which this Starre giueth, is the occasion that it is called a Comet, or Blazing Star, As Augustus Caesar called that starre, which appeared at such time as he published Pageants of pleasures: and shewes of Triumph, by the name of a Comete: and which Suetonius Tranquillus called Sidus crinitum, and diuers others haue semblably termed,

The likenes of
blazing stars as
sometimes they
appeare.

Neither was the Imposition of this name absurd, or against reason: for whosoever shall iudiciously beholde those kinde of Starres, he shall perceiue, though not most perfectly, yet not very darkly) both it shooteth out long and slender lines of sparkling fire, this way and that way, insomuch, as a man would thinke and suppose the same not much unlike unto scattred hayze to a broom, or a robb of Wyeth, to the tayle of a Peacoeke, to the beards of a man, &c. as we are taught by demonstration.

That Blazing Stars are sundry and diuers.

CHAP. II.

The Stoynes
opinion of
Blazing stars.

Blazing Starres are not onely very many in number, but also diuers in appearance. The Sect of the Stoicks sayde, that they are beyond two and thirty, of whose sundry names and several effects, Abienus not unwisely hath written.

Blazing stars
differ in colour

Concerning their number and names, we are here to be not curious: wherefore we will come to their colours and likenesses wherein there is not an uniformity and generall agreement, but a difference. For some blazing-Starres seeme bloodredde, horrible to behold, and (as it were) crisped and curled in the Crowne or upper part, tending towards the Skies: whereupon they are commonly called Comets. of which the Poet hath this saying:

Like as in moyst and dewie night,
When Comets red as blood,
Appeare aloft: the spectacle,
and signe is little good.

This

Of Blazing Starrs.

This Figure haue they, when they are thicke on the one side, and stretched out in length on the other side.

Some Blazing Starrs there be, which haue a certayne hanging downeward at their lower part, in the likenesse of a long beard, or the maiwe of a horse: which happeneth by reason of the thin matter and substance which is in the other parts, which kind of stars are called Pogonii. Blazing stars vary in figure, Trailed stars.

Other some there are, which appeare in the likenesse of a speare or Iauelin, and they are called Acontij: or such a one as testifieth Plinie, did Tiberius Cesar, in his Consulship, penne passing and excellent Poems, or Verses of notable inuention and singular conuenance. Speare stars.

Other some there are, shorter somewhat then the former, and they be shapt towards the top like a sword, whereupon they are called Piphij, resembling in colour gold after a sort, but yet so notwithstanding, that (of all other) they are most pale, wanting beames, blazes, or strakes: hauing neuertheless a certain brightnesse in them, like the glittering of a sword. Sword stars.

Other some there are which are called Phitice, in forme and fashion like a Tunne, hauing in the hollow part of them the shew of a smoaky and smothering flame, much like unto the Blacksmiths Forge, or vessels daubed and smored with pitch, set on fire, which cast a darke and mistie light, and men haue sometimes used for the preserving and frosty keeping of their drinke. Tun stars.

There are besides them that we haue reckoned Comets called Certarij, because they appeare to our sight in the similitude and likeness of a Hoyn: Such a one was sene, when the Grecians encamped at Salamina. Horne stars.

Other some also there are, which be called Lampades, because they cast a shew of a burning torch, or flaming Lampe of which sort sundry haue bene, and that not very seldom. Lampe stars.

Furthermore, some there are which be called Hippei, because they seeme to haue about them (as it were) a Horse Maiwe, going round about them in circle wise, with strange mouing and swiftnesse. Mawne stars.

To be short, some Blazing Starrs are sene in the Ayre, glittering with strakes and streames like bright silver, that it passeth the ability of mans eye to looke and behold them, where-

A Treatise in generall

Blazing star
representing as
were in a
lasse, the Li-
nage of God.

in (as in a cleare glasse) God is represented, in the likenesse and shipe of a man. And such a one (as some do hold opinion) was that which appeared to the Wise men in the East, and conducted them to the place where Christ was borne : concerning the appearing whereof, thus sayde he to the Hierosolomitae. Wee haue seene his starre in the East, and are come to doe him worshippe.

But touching this, we purpose (peraduenture) to say somewhat in the winding vp of this worke. We know not that besides these which we haue rehearsed, there be many more formes and figures of Comets or blazing starres, and many more sorts, of which particularly to discourse, is not our meaning or entent, nor yet a matter of such weight and importance, that it should require present and perfect handling : we will therefore to that which is more necessary.

In what part of Heauen blazing starres appeare most commonly.

CHAP. III,

In what part
of heauen Bla-
zing stars are
seene.

They that haue written things notable, and profitable of Astrologie, and haue discoursed things concerning the influences and governments of Starres, in such sort and order, that the knowledge issuing from their trauels, offereth fruit not deserving repentance : They (I say) haue affirmed, that Blazing Starres neuer appeare in the West part of Heauen : but either vnder the North, in some one part or other, but vncertaine : howbeit, most commonly in that bright and cleare part, which is called the Milkie Circle : or else (which is seldom seene come to passe) they appeare in the South Pole, but yet without any blazce, in the seasons of Winter especially : yet it is recorded, that a Comet appeared to the Aethiopians, and to the Aegyptians, and that the King of those people, gaue that Blazing Starre a name, calling it Typon, because it had in it a double resemblance, namely of a round ball, and of a fire, in so much, that according to the iudgment of sense, it might not so aptly be called a Comet or Blazing Starre, as a fiery or flaming ball, or a round compassed and burning knot.

Of Blazing Starres.

At what time of the yeare blazing starres appeare, and how long they continue.

CHAP. IIII.

Although Damascene (an Authour in my iudgement worthy reuerence) is of opinion that a Blazing Starre, is a star newly made and created for the time present, which vanisheth out of sight, and ceaseth to appeare, when the thing whereof it is a signification is accomplished, and come to passe: yet notwithstanding experience (whom Iupiter's name, the Distresse of many mysteries) informeth and teacheth vs, that a Blazing Starre may appeare at any season of the yeare: but more often in summer and then specially, when the starre called *Cnicula* riseth, and ruleth the weather and time of the yeare, according to the proportion of the influence, and that they continue seuen dayes at the least, and not aboue foure toze at the most, the authoritie of Plinie giuing countenance to this opinion.

Howbeit, this assertion, together with the testimony of Plinie may be improued by examples: For (as it is vniuersally knowne) a Comet, which appeared before the ouerthrow of Hierusalem, was seene blazing in the Element, to the wonderfull astonishment of the people, by the space of a whole yeare, as Eusebius and Iosephus verified.

But we must note, that this Comet, and the appearance of the same, which was full of horroz, is not to be ascribed vnto Nature, but to be attributed immediatly vnto God, the Father and founder of Nature, although the sect of the Pythagorists thought, that all Blazing stars were to be referred vnto Nature who hath prouided that their appearing should be at certaine definite, and appointed times of the yeare.

The opinion of the Pythagorists touching Blazing starres.

Touching these Blazing Stars also, of the same sect there was some, who supposed they were perpetuall stars, and not temporary, and that they had an ordinary course to run, as other starres haue their reuolution and circular motion, and that their appearing proceeded from none other cause, then when they were, forsaken and left of the Sun, whose brightness and nearnesse is the occasion as they thinke, that Blazing Stars do not appeare.

A Treatise in generall

Whereof Blazing Starres are engendered (according to the iudgement of Diuines) and what they are indeede.

CHAP. V.

Originall of
blazing stars.

THe Religious Diuines, like very well of this plausible and true opinion, that Blazing starres come of no other cause, then from the holy Counsell and Providence of God; that there is no matter of their generation, as Philosophers imagine, but that God maketh them immediate messengers and Ministers of his will, according to the time and place, as it best pleaseth his hie and eternall Paiesitic: (that by them) he might giue vs aduertisements of afterclaps, to prepare our selues onward to meete his fatherly mercy, or to suffer the bitterness of his sharpe iudgement. Whereupon they inferre this consequent, that Blazing Stars are supernaturall, and more wondrous wonder.

To whose Sentence I agree, and most willingly assent, being thereto moued by arguments of forcible perswasion, and in number infinite. Principally, because it is a Christians duety, to ascribe more to Gods prouidence, then to the forces of Nature, who God hath not onely Created, but also doth dispose and gouerne.

Some Blazing
starres naturall,
other some su-
pernaturall.

Yet for all that, I may not utterly deny, that they are naturall, for so much as I am not (or at least ought not to be) ignozant, that Nature causeth blazing starres; howbeit so, that God is the Originall and principall worker of such wonders. and that their ground and causes are naturall, and not so secret and doubtfull: but that otherwhile the capacity and reason of man may conceiue and compasse them. And yet contrarywise, I stand not in denying, that those blazing starres are supernaturall, which the most mightie Monarch of the heauens, Creator of all creatures, and Maker of all Starres and Spirits, raiseth of nothing to something, vpon a sudden, in a moment and picketh el time, to the admiration of all men, and to the reueling of his Omnipotency.

All things are
possible to
God

Expedient and necessary it is to beloue, that with God all things are in ability, and that whatsoever is done either by day, or by night, naturallly or supernaturallly, it commeth to passe by his appointment, and that it pleaseth him otherwhiles to create something of something, and otherwhiles againe, something of

Of Blazing Starres,

nothing. To that which neuer had matter, can be giue fashion and figure, and beautifie that with forme and comelines, which neuer had foundation nor being. It consisteth in his might to moisten the earth with showres distilling from the cleare skies, without the meanes of lowering and dropping cloudes. He can worke both wayes, to whom nothing is impossible: Now gathering the cloudes together in an heape, from the bittermost corners and coasts of the world, new turning againe lightning into raine, which covering the heauens with cloudes, and preparing raine for the land: For, Great is the Lord, mighty is his power, and of his wisdom there is no number or end: And therefore I am easily drabone to believe, that Blazing Starres may immediately appeare from God, and be supernatural, when it pleaseth God, vpon (some singular cause) to giue them beginning, matter, and substance of nothing.

Such a Blazing Starre (no doubt) was that Pillar of the cloude, whereby the Lord (in olde time) most miraculously went before the Israelites his people out of the Egyptian Soile into the Land of Promise in the day time: and that Pillar of fire, which neuer left the face of Gods chosen in the night.

The pillar of the cloude, and the pillar of fire were Blazing stars supernatural.

Not unlike to this was that Blazing starre (as I suppose) which threatening destruction to Ierusalem, was of no lesse continuance then terror, enduring the space of a whole yeare, which is not proper to naturall Blazing stars.

The Blazing starre which appeared in Ierusalem, was supernatural.

To conclude, as well Diuines as Philosophers and Astronomers affirme thus much in this case, that alwayes, in a manner, Blazing stars doe arise of causes naturall, albeit the Lord God is the principall author and worker of them, as in the Chapter following it is euident.

Whereof Blazing starres doe engender, according to the rules of Philosophers; and the Canons of Astronomers, and what they are in deed.

CHAP. VI.

Concerning Blazing starres I finde some disagreement betwene Philosophers and Astronomers. Anaxagoras and
Dea

A Treatise in generall

Democritus saye, That a Blazing starre was nothing else but a certaine bright shining in the Element, procured by the coniunction of two starres: To which opinion, I my selfe of late did seeme what incline and lean.

Other some also there were, which supposed a Blazing starre to be but a certaine dimme and darke light compassed, and (as it were) closed vp in a cloud. Other some sayd, that it was a cloud purged, and purified from earthly matter and grossenesse, which receiuing light from the other Stars, casteth abroad cleare streakes of brightnesse, smal and slender, like vnto hayre, or fine wrought flare, (but to the point of the comet).

Aristotle his
opinion of
Blazing stars,
and their ge-
neration,

Other some againe, thought a Blazing starre to be but a certaine cloude, kindled and set on fire with a hote flaming cleannes whose opinion Aristotle seemeth to haue fauoured, who supposed that a Blazing starre did consist of a drye vapour, which being drawne vpward into the highest ayre, is there set on fire: and that this blazing starre taketh substance of earthly exhalations, very hote, dry, fat and clammy: which being carryed into the vpper region of the ayre, is there kindled and burneth: to whom all Philosophers (in a manner) of this cur age haue subscribed, and some Astronomers also, who with Aristotle thinke no lesse, then a blazing star to be but an earthly vapour, some what thicke, fat and fat in substance, like oyle or birdlime which being drawne vpward, nie to the Sphære of the fiery Element, and touching the hollow winds of the Drye or circle, is then by heat rarified, made thin and set in a flame: so that by the consent and mutuall agreement of these two sects (although some doe vary) it is concluded that a Blazing star is engendred and made of Ayre, set on fire, by reason of the nearnesse of the Element of fire, that Ayre containeth in the matter and stuffe of a blazing starre, and that the Ayre next adioyning, and being by the element of fire, is called a Blazing starre, and is no lesse indeed then it is named. Which representeth the colour of fire to our eyes, because the drye vapour in it is kindled, burneth, and leaeth with the light of the flame, which is inured to and fixed by the vnder ayre: where vapours of like nature, quality and substance arising, giue continuance and length thereunto, whereby it purchaseth the name, after which it is usually called.

Of Blazing Starres.

Upon this agree our late Philosophers, in a manner all, counting the doctrine of Aristotle, in both credite and subscription: although as well the sect Stoicall bary thereto, affirming Blazing Starres to be but ordinarie Starres, not differing from other Starres which appeare in the Ayre, and to be about thirty and two in number, not as also they, which hold this for a veritie, blazing Starres to be perpetuall Starres, and to haue a limited course or compasse, but neuer to blaze and glister in the Ayre: as long when they are left and forsaken of the Sunne, whose clearenesse dimmeth and dampeth up their brightnesse, that it can neither appeare nor be perceiued. And they in like sort, which leane to this opinion, that blazing Starres, be Starres, hauing their certaine appointed times of appearance.

The opinion of the Stoicks touching Blazing Starres.

Now, as I dissent not from the first, those I meane, whose opinion owleth nearest to reason and truely, so I barie not altogether from them, who held opinion that a blazing starre may be supernaturall, and also naturall, and that the same taketh generation of a fat humour, and of fiery force, whereby it is dissolued, and at the length consumeth.

Wherupon this consequent is to be inferred, that we cannot call a Blazing Starre properly a Starre, but Catachrestically, as we may so terme them, I meane (vsing in our phrase of speech) a certaine abuse: although Augustus Caesar (whereof we haue given a case at in the beginning of this our Treatise) called that Blazing Starre, which appeared at such a time as he published his Pageants of Triumph, by the name of a Star: and which vsurped name also Suetonius applyeth to the selfsame thing: they both adding vnto it this word Crinitus, which we also, with no lesse abuse then they, call Blazing.

This Blazing Starre also, sayd, which appeared in the time of Augustus Caesar, and shined so gloriously, some imagine, and suppose, to be the selfsame Starre which directed the Wisemen to the place where Christ was borne. But I cannot allow of this opinion, and vnder I do so much mislike thereof, the reasons in the next Chapter following, do declare. In the meane season, I would not wade into wonders aboue my capacitie, lest I wander in wilbernesses of doubts, but I desire rather to be wise with sobernesse.

An erroneous opinion misliked and improved

A Treatise in generall

Whether the starre which conducted the Wisemen to the place where Christ was borne, were the Blazing starre, whereof the Emperour Augustus did speake, calling it by the name of a starre.

CHAP. VII.

Christian duty admonisheth me, in few words to make mention, what manner of miraculous and strange Starre that was, which (after a rare and wonderfull fashion) lead the Wisemen unto Christ being in his infancie. Which some men (verie rashly, and with want of aduise ment) coniecture to be the Blazing starre, which appeared, and cast a great light at the same time, that Augustus Cesar made shewes of great pompe and solemnitie, whose arising was in the south part of heauen, about the eleuenth houre of the day, and continued (as Plinie playnely testifieth) seven dayes space full and complete.

Of which thing, although Picus Mirandula hath not godly and grauely discoursed: yet thinke I, that it is my duty, compendiously to reason, what in this point may be maintained, without bias or prejudice. And so much the rather, because I would not seeme in this matter, to fauour the Astrologians, for so much as they swaue as farre from truth, as the world is wide, and the heauen is high.

Concerning the Starre, I mean that which appeared at Christ his natiuitie, the Euangelist, whose euidence is tryed with the touchstone of truth, writeth in this wise. *Eodem ergo tempore Asters autem in oriente.* Among all which word of this clause, penned, by the finger of the Euangelist, the Latine interpreter turneth this word *in oriente*, *Stellam*, learnedly (no doubt) and truly. The Euangelist yet againe saith thus. And, behold, the starre which they saw in the East, went before them, vntill by approaching, it stood over the place, where the babe was.

For we haue
seene his starre
in the East.

Of Blazing Starres.

By these testimonies, it is apparant and manifest, that neuer After, nor Astron, doe signifie a Blazing-starre. Whereby the errors of Phlehon and Harpocrates, are convinced, who also deemed that the Starre which shewd and shined in the East, and was the Wisemens direction to Iudaa, was the selfsame Blazing Starre, which in the time of Augustus Caesar (as is aforesayd,) so gloriouly glistered: when it is as euident (as the Sunne shine at nooneday) how that Blazing-Starre appeared many yeares before the Natinitie of Christ, and arose in the North part of heauen: whereas the Starre (which was the wisemens guide into Berchlehem) appeared in the East.

They appeare in contrary regions & sundry times of great distance: ergo they were different starres.

Furthermoze, what man would so soone be assur'd to belicue that a Blazing Starre would be thought of the Wise men, a thing of such certaine and infallible Prognostication, that the arising and proceeding thereof, should embolden them to commence such tedious iourneys, and to attempt so many weary labors: when in they might bee of this opinion and iudgement as well, that the Blazingstarre gaue some knowledge of something else, besides the Natinitie and birth of the King of the Iewes.

Wherefore it is more credible, that those Wise men followed the Starre which then appeared, either vpon perswasion of the booke which Seth compiled: or else by the motion of Balaams prophetic: for that they were of the kindred and affinitie of him, as some hold opinion: Or else by the ministry of Angels, or by Heauenly inspiration, or else by admonition & warning giuen in sleep, which might (why not?) giue them vnderstandinges wel of this, as it gaue them knowledge (afterwards) to auoid the presence of Herod, and to returne another way into their countrey, and not the same by which they came.

No man is able sufficiently to declare the rancorous opinion of Iulianus, that irreligious reuelter, who affirmeth this Starre (which he calleth by the name of Asaph, according to the opinion of the Aegyptians) of extreme and went, so appeare euery foure hundred yeares, and that it best sheweth many things both marvellous and mostfall.

Iulianus the Apostata his opinion, as repugnant to reason & veritie refused.

But tell me (if thou canst) thou false Prophet and peruerse Apostata, if thou wilt haue thine opinion, carrye a lay-

A Treatise in Generall

A question to
and purpose.

countenance of credite: How cometh it to passe, that those
Wise men neuer attained to the vnderstanding of that Starre,
and the determinate arising of the same, at a definite and appoin-
ted time, but that they then came to the intelligence thereof, when
it was within the contemplation and view of their eyes? How
cometh it to passe, that the appearance thereof was so far from
horror and mortalitie, and that it gaue presignification of joy,
that to them was borne the King of the Iewes? And if it be ef-
fectuall to worke wonders, and to compass strange and prodigi-
ous euents, why then did it not euery foure hundred yeares (by
succession, season and degrees of times) prognosticate some sem-
blable thing, like vnto that which was communicated to the know-
ledge of the Wise men: why did it not, after a thousand, five hun-
dred and thirty yeares, or within the compass and reuolution of
that time, bring forth a new King to the world, or som other rare
and wonderfull effect, to kindle in the hearts of men, manifest
admiration: or else if it suffered an Eclipse or deprivation of that
singular qualitie, and so become dyle, barren, and fruitfull:
why did it not appeare still, though weakened in working, but
lost utterly and for euer appearance in the Heauens.

Thou wast therefore, and wastest farre and wide from
the sincere truth, and giuest a witness of thy pertinacy to all
people, and of thy foule impiety towards God, in that thine
owne opinion, which is more errantious, someth vnto the pas-
sing plausible: thou (in the meane season) begogating from Chris-
tian Religion due reuerence, and strugling with tooth & naile
to make it contemptible. But all in vaine, thou wastest with
the waves, which in the end will ouerwhelme thee in thy wil-
fulness. For, the truth giueth in a contrary verdict against thee,
with the which whosoever haue armed themselves to encounter
successe hath not bene prosperous, because they attempted com-
bat with a mightier then themselves, and being overmatched,
were carried into captiuitie, and cast into confusion. This Starre
therefore which the Wise men saw, was no Comet or Blazing-
Star, as diuers haue dreamed, but some new Star, which of purpose
was appointed to expresse the prouidence of God, as in the gos-
pell it is apparant: not being of the number & host of them, where-
with God garnished the firmament in the creation: but differing
from all

The Author's
iudgement in
the winding vp
of the con-
clusion.

Of Blazing Starres.

all Starres both Fixed, Wandering, and Blazing, which to bee this testimonie affoordeth authoritie : For that there bee some which are of this indgement, and holde it for a veritie : That in this starre (as in a glasse) was included the likenes of a Childe : vnto which Opinion they might (peraduenture) be induced, by the words of the Wise-men saying : Beholde, wee haue seene his starre in the East.

It could not chuse then, but be a newe Starre, and a Starre importing a myracle : For so much as neyther the selfe same, nor any like vnto it, euer appeared in the former ages, nor at any time shined in the skies for the space of a thousand five hundred and thirty years, after the Passiuitie of our comfortable Sauiour, Being I say, a starre by the grace of God created, for the execution of his message, whose pleasure being accomplished it consumed, banished, and was no longer obiect to the eye-sight of men being causall and temporall, not naturall and continuall.

But of this Discourse sufficient is sayde, as well for the improving of basauoury opinions, as also for the discovering of the infallible truth requirable in this present purpose. Now will I make a retrogradation, and retorne to mine arguments, concerning Comets or Blazing stars, hauing thought my pen not vnsuitfully occupied in this last particular.

Whether Blazing starres proport and foreshew some strange & wonderfull thing to follow.

CHAP. VIII.

It is called in controuerfie, whether Cometes commonly termed Blazing-starres proport any prodigious thing and worlde wonder. Some in this behalfe same to bee resolved, and make their answers in this sort : That as Blazing starres are rare & selborne, so they signifie some thing that is rare and very strange, vnto which opinion they cleaue, being thereunto drawn partly by dayly expierence, and partly also lead by the causes from the which they set their originall.

And to say the plaine truth, when haue Blazing stars cast their glimmering beames, and lightned the ayre with their glittering brightnesse : but something hath followed, contrary to

Blazing stars
are signes of
some strange
thing to com

A Treatise in Generall

common course, and farre otherwise then by vsuall and accustomed order is receyued: Why then should not Blazing stars as they are rare, so inferre and draw with them rare effects? And why should we otherwise thinke, then that by their generation also, some strange thing is signified: seeing that other Starres shining in the firmament, are thought not onely to haue bene created for the seruice of men: but also for the distinguishing of times and seasons, of dayes, monethes and yeares, and for other ends also, which are pryncipally onely to Gods secret counsell: specially for that our Lord Iesus, iudged not the superstitious Pharises (notwithstanding his sope denuntiatiōs of woes against them) altogether deserving reprehension: nor vtterly blamed the Sadduces for their diligent obseruation of the Weather, & marking the face of the Firmament giuing iudgement: that if the coulles of Heauen were such and such, then semblable to bee the furces of the seasons. As, if it were covered with red clouds in the euening, that then men should be in expectation of the next dayes bright clearenes. Which ceremony of theirs purchased in proceesse of time such credite and beleefe, that it grew into a common and familiar Proverbe:

What man can say of certainty.

The Euening this doth signifie.

CHAP. IX.

The good and euill which Blazing stars doe prognosticate, and betoken.

AS it is receyued for an vndoubted truth, that Comets carry with them a Prognostication of some strange wonder: so on the other side, it hath bene precisely noted, and by due obseruation confirmed, that they threaten some eminent euill & mischief: for which consideration a Blazing starre was called, a signe of Heauen, A Token of great feare, by which name excellent men, Authors (I meane) or Writers of singular learning and iudgement haue feared it. Not that the Blazing star is to be feared, as if it could doe harme vnto man, but because the omnipotent God, and guide of the heavenly host, by the same (as by a burning beaco) giueth vs warnings & watchwordes

the Pharises
Saduces nor
together con-
demned for
their due and
precise obser-
uation of the
weather.

of afterclaps and punishments: and to assure vs, that he it is, any
none bestides him, that is vniuersally to be feared, not with a fer-
mle, but with a shal faace. Considering, that he hath peremp-
toy power ouer the whole man, body and soule, vpon which
parts he consisteth: and is of ability to iudge vs to temporall
chastisement for our amend ment, or else to condemne vs to eter-
nall destruction, as instruments of reprobation.

But to returne to the Prognostications of Comets or
Blazing Stars. it is found by authority, that in the time of
Charles the Emperour, surnamed, the Great, a Blazing Starre
appeared, in the contemplation whereof, the Emperour hauing
his eyes earnestly bent, and considering profoundly thereupon, at
length he was rapt into a great astonishment, touching the signi-
fication of the same. And sending for a Philosopher, named
Eginard; conferred and reasoned to and fro with him about this
Starre, saying in conclusion, that the appearing thereof did
threaten vnto him some miserable calamity. Which the Phi-
losopher hearing, to the extent that the Emperour should not be
more amazed then neede required, hee rehearsed the saying of the
Prophet in these words: *A Signis caelum nolite metuerē*, Feare
yeenot the signes of Heauen, and let not the visions of the firma-
ment strike terrors into your hearts. Which sentence the Empe-
rour not mistaking, gaue him thanks for that comfortable coun-
sell, saying: That he remembred the duty of a Christian man to
be this, namely, to stand in feare of nothing, but onely of him,
who both created vs, and also this Starre. Which notable speech
of so famous an Emperour, giueth a sensible instruction, why a
Blazing Starre may be called a token of terror, or a signe of hor-
rible feare. Plinie also (many yeeres past) affirmed, a Comet to be
a terrible Starre, and so inclined to destruction, that it deserved
to be called mortall: as in the ciuill commotion, which was in
the time of Octauius's Consulship, and also in the warres be-
tweene Pompeius and Caesar, many probabilities are to be ga-
thered, or rather, many verities to be aouched. To the words of
which, Plinie, Virgill (the Prince of all Poets and Plinies Prede-
cessor) alludeth in this wise:

More flashing flames: of lightnings cleare.

From cloudes shine not below:

Nor

A blazing fla-
threateneth
destruction.

A Treatise in general

Nor Blazing stars, whose burning beames,
Some fatal fall doth shew, &c.

And the same Poet in another place, inserteth these
wordes.

Strange starres did shine from skies in darke some night,
And flakes of fire did fill the Ayre with light;
A Blazing starre with siluered strakes did shine,
And made mens hearts for feare away to pine.

Whom the Poet Lucane imitating, and setting before him,
as a president, for the obseruation of order, doth these termes and
Phrases of speech in his Poems.

Not Blazing starre with glimmering strakes of light,
And lengthned haire of colour red and white,
Which brings to men (as many make report)
Destruction dire in lamentable sort.

Whereby it is to be gathered, that those kinde of Writers
were not ignorant, that a Comet or Blazing Starre, did most
commonly signifie and foreshew some imminent mischief,
which in tract of time came to passe, and thereupon grew in vse to
be called, A terrible or fearefull starre.

The mischiefs which Blazing starres forewarne to ensue.

CHAP. X.

So much as it is declared already, that Blazing Starres al-
wayes signifie nothing else, then the approaching of some
pernicious and mischievous thing, likely after to ensue: it re-
mayneth, that this question be demanded. What maner of
evils they be, where Blazing Starres are premonstrations,
and tokens? Whereunto I make this answer: That as
Blazing Starres are diuers, so are their effect and evils which
they signifie not all one, but sundry and differing. And forso-
much as the variety or diuersitie of them is to be considered: ther-
fore it is necessary, that the effects which follow such causes, be
as

Of Blazing Starres.

accordingly confectured.

Some holde opinion, that it is to be marked, which way Blazing Starres shoote their light, because (say they) that part of the earth seemeth to bee threathed, towarde which the Comet casteth his beames thickest and most directly. Again, it is to be noted, from what starre they receyue theyr force, and whence proceedeth their influence, what things they resemble, and represent in likenes, and in what places they appeare.

Furthermore, to touch the effects of Blazing starres, experiences manifold and innumerable haue sealed this for a trueth, that sometimes they signifie barrennesse of the earth, sometimes the sicknesse of the plague and pestilence, sometimes dearth, and scarcitie of victuals, sometimes great windes and tempests, sometimes extream heat, sometimes Earthquakes, sometimes the flowing of waters beyond their bounds and banks, to the drowning and losse of the land, sometimes seditions, insurrections, cruell commotions, tumults and battels, sometimes chaunge of Kings and Kingdoms, alterations of common wealthes, and such slaughters as seldome are seene: with many more calamities infinite and innumerable: insomuch that Lucane the Poet thought it no matter of doubt, but of assured certaintie, to call a Blazing starre, such a starre as changed the state of Empires, and wrought the alteration of principalities. His verses follow in this order.

The obseruation vsed of some at the appearing of Blazing stars.

The effects which haue followed Blazing stars proued true by experience.

Strange Starres were seene in darke some nights,

The Heauen was on a flame:

And flakes of fire like burning brands,

Sore sights in skies did frame.

The fearefull Starre which blazeth bright,

And spreades his beames abroad,

And changeth Kingdomes in the World,

In th'ayre about abode.

A Treatise in generall

Sundry examples and testimonies, declaring the diuers and manifold mischiefes, which haue followed the appearing of Blazing starrs.

CHAP. XL.

Least any man should thinke this more fabulous, and a very forgery, because I haue sayde thus much, and that vpon the opinion and authority of other Writers, that diuers Blazing starrs presignifie and giue a forewarning of diuers mischiefs and euils like to come, it seemeth vnto me an enterpryse worthy my labour, to set downe in a few words, and the selfe same agreeing with the true reports of Histories, the assertion aboue mentioned not to be imaginariouſ or fained. Wherein it shall not seeme a matter depending vpon necessity, to runne through all particular examples, and to make an vniuersall repetition of testimonies from the Worlds Creation, (which passeth the capacity of my wit to comprehend, because they excede in multitude) But it shall rather be sufficient, and much more profitable, out of many to gather a few, and such, indeede, as Authors (most worthy of credite) haue set downe in their Works and Treatises.

A short enumeration or rehearſall of mischiefes which followed vpon the appearing of Blazing starrs.

And first of all to beginne with the nobleſt Writers, and best approued: Who is ignorant, that after the appearance of a Comet in the time of Iulius Caesar, not onely ciuill warres followed, in manner most lamentable, but also the death and murdering of Iulius Caesar his owne person, which was most miserable? who being 56. yeares of age, was assaulted, and set vpon in a conspiracie. of 60. Princes and more, among whom were C. Cassius, Marcus, and D. Brutus, and being goe'd through and slay'd with 23. wounds, in the Court of Pompeius despitefully perished, whereof P. Virgilius, Lucanus Plinie, Suetonius, Appianus, Plutarchus, and diuers other Writers of great authority are witnesses.

What should I linger long in the repetition of those strange tempests, of snowes, haples, inundations of waters, and other like calamities, that followed the appearing of the same Blazing

Of Blazing Starres.

zing Starre: Which F. Horatius doth not nakedly describe, but singularly set downe with a kinde complaynt.

Who knoweth not, what an unspeakable desolation, and wonderful ouerthrow of Hierusalems City, followed after the appearing of a certaine Blazing Star, which was sene in the ayre, (Iosephus and Eusebius faithfully affirming no lesse) by the space of a whole yeare, burning with flames of lamentable destruction:

The selfe same miserable massacre and desolation followed shortly after this Blazing Starre, which the Lord himselte, the Father of all mercy, and Iudge of all reuengement, did not onely soztell many yeares, ere it came to passe: but also wept soz very soztow of heart, as he was ppropheying to Ierusalem, her sharpe Visitation. For our Sauiour Chzist (as the Euangelists testifie) beholding the City, wept ouer her, and sounded as it were, in her eare this soztowfull sentence: If thou haddest knowne (saith he) in that thy day, those things which belonged to thy peace, and now are hidden from thine eyes, &c.

Did not the death of that most godly and religious Emperour Constantine, fellow and issue the appearing of a Blazing Starre, which was sene Ann.Dom. 304. being of an vnaccustomed bignesse, & of no lesse hoztoz to behold? And did not therupon likewise follow an excedding dangerous insurrection in the Empire, wherein (among many murderers) the Emperoz Constantius was spoyled of his life in the Castle of Helena, not farre from Spaine.

In the yeare 444. a Blazing starre was sene, which as it gaue pzefigurations & soztokens of afterclaps, so did there ensue most miserable slaughters & calamities, specially in France, and not long after Collen (being assailed & besieged of the Hunnes) was ranlackt, spoiled, and made euen in a maner with the ground: and the most Catholicke Emperour Martian, was in a conspiracy of his own subiects (contrary to the religious oath of alleagiance) murdered and made away at Constantinople.

After the appearing of a Starre, in the yeare of our Lord, 584 there followed such an inundation of waters, in euery place of the land, that it was auerred and beloued, a second deluge or vniuersall floud, to haue bene prepared for the drowning of the whole World. After that ensued in Italie, so hote a pestilence,

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hence, that within the compasse of a little time, many thousands dyed in manner most lamentable. Not long after that, Rome tasted of the whippe: for the Lombards laying siege against it, made haucke thereof out of measure. Upon the sayle of which sharpe punishment, there followed a woyle: for the Sarazens rose vp with sterne lookes and bending browes, compelling the third part (almost) of the World which professed Christianity, to fall to Apostasie, and to take part with them in their damnable sect of diuelish Idolatry, and detestable bugodkinesse.

In the yeare of our Lord eight hundred and thirtene, there was a Blazing star scene most strange and terrible, whereupon ensued the death of that most Christian Emperour Carolus Magnus. The Sarazens assaulted Italy, and with violence of sword and warlike Engines, overcame and preuailed: notwithstanding the ruine of many a beautifull building, and shedding of much blood.

Bloudy battels which followed after the appearing of a Blazing Starre.

In the yeare of our Lord, 1284. there appeared a Blazing Starre, which did portend a manifest shew of much mischief and misery: for in the yeare of our Lord, 1302. next ensuing, that memorabile and bloudy battell of Flanders was fought, which to the Frenchmen principally ministred occasion of many a lamentable Alas: for in that battell, the floure of the French Armie, I meane the chiefeest in place and countenance, and the gemme of all their glory, went to wracke, suffering death no lesse ignominiously then tyrannically. And after that, Rodulph the Emperour, making siege against Verona, sustained great losse of his best appointed Souldiers, the Switzers, whose blood embued the blades of their enemies, their bodies lying vpon the ground gouching and senselesse: and the Emperour himselfe fighting against Albert D. of Austria, was slain, only Emperour elected but not crowned. Now, what manifold miseries and mischiefs, a Blazing starre which shooteth upward, the head hanging downeward, doth betoken, may soone be perceyued, & known by the experience of a Blazing starre, which appeared in the West, and tooke his course towards the North, which starre was scene in the yeare of our Lord, 1363. The woes whereof this starre gaue for knowledge, fell vpon the Frenchmen, to their no small smart, and lamentable vnlikenesse.

A Blazing star shooting upwards, what afterwards ensued.

Of Blazing Starres.

For in a foughten field against the Turkes, holowbeit, out of the compasses of the French domination, they were discomfited and overthelowne, a hundred thousand of them slaine with the sword, among which number was the Duke of Burgundy, who with the rest, lost his life without recovery.

Not long after which unfortunate conflict, namely, in the yeare of our Lord, 1406. Lodouicke Duke of Clarence, and brother to the French King, was murdered at Paris most trayterously, and fraudulently: the losse of whose life was death and destruction to a great number.

And (that I may grow to an end) who doth not remember, what grievous calamities did follow the appearing of a Blazing starre, in the yeare of our Lord, a thousand four hundred threescore and twelve, in the Moneth of January, over Colen Eastward, to the terrour of the Beholders, and astonishment of the bearers? There followed hereupon, in the Summer next, and immediately ensuing, a marvellous heate, engendred euery where in the earth, which was of such strength and vehemencie, that in some places, the fire burst out, and cast vp with it, euen the very sand and grauell. Hereupon followed, not here and there, but euery where battels and murders, most all maladies, loathsome sicknesses, most noysome and infectious: yea, so horrible, that I want witte, eyther in writing to leaue them witnessed or by utterance to make them manifest. At which time also, the right renowned Charles Duke of Burgundie, passed many warrelike adventures, and atchiened many a partiall exployte, to his no small commendation, and encrease of deserved prayse, notwithstanding the successe of battel is doubtful and dangerous.

In the yeare of our Lord, 1458. there appeared a Blazing starre, which as in sight it was wonderfull and terrible, so it betokened mischiefes no lesse innumerable, then either to heare, see, or recount is most lamentable: For not many dayes after, Luycke fell, and certayne men to the number of 40. were cruelly slaine. About that time also, (the Prussians entring battell against the King of Poland, were fogled, & a slaughter, the like not heard of) made of them in the conflict. At the same time also, was the Councel at Pisa dissolued by a schisme most damnable, the cause

Further mischiefes which haue followed after Blazing starres.

of their

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their conuocation and meeting, being for the making and confirming of vnitie.

Thereabout also began the Church to be yll appayde, and to stand in hazard of haucke: whose present assistant Sigismund the King of Hungarie shewed himselfe to be, in such sort with valiancie of spirit, that he might meritoriously chalenge to be affirmed, The most Christian King. Thus farre touching the evils, yea the heapes of evils which blazing starres haue pretended obfcur'd by experience and tryall to be true, by the euent & falling out of many misfortunes, which both long agoe, and also of late haue happened. It remaineth that we know, whether they be not tokens also of some god, which although many vtterly deny, yet neuerthelesse reade our further iudgement.

the conclusi-
on of this
chapter,

Whether Blazing Starres, doe not as well betoken good,
as ill.

CHAP. XII.

Having before declared, by reasons not a few, and proued also by examples of veritie and truth, that blazing starres (for most part) are presigificant shewes and tokens of some mischief and euill: we thinke I heare one asking me this question. Whether Blazing starres are not tokens of god, as they are signes of euill? To whom I make this resolution. First, so farre forth as blazing starres be supernaturall, there someth in this matter to rest no doubt: because Almighty God, in the vnsearchable profunditie of his wisdom, is wont by the appearing of Stars, to giue signes to his beloued seruants (whom no doubt he hath fore elected to saluation) as wel of ioyful newes as also of heauy tidings.

blazing stars
pernaturall
signes sent
from God.

the Rainbow
perpetuall
assurance of
gods faithfull
promise.

For, hath he not by the rising of the Rainebow in the clouds of heauen, sealed security and want of feare to the world, from being drownd, as sometimes it was in the dayes of our great Ancients? Did he not by the retrocession and backward going of the Sunn (contrary to the order of his course) signifie vnto Ezechias, that his life should be prolonged, and the number of his dayes were augmented? Did he not also signifie vnto all nations, that the

light

Of Blazing Starres.

light was come into the World, which should shine in darknesse, namely, Iesus Christ to be borne for the saluation of all people: which thing hee would haue testified by the appearing of a new Orientall Starre, visible to the eyes of the Wise men, and gloriously glistering? Euen so doubtlesse, there is no cause, why the sight of a Blazing Starre should not breed in vs, as well hope of some good, as feare of some ill, according to the place and time, where & when it appeareth, since it is sayde, Feare not the signes of heauen which the Gentiles feare; because the lawes of the people are vaine. Why then should we stand in teare of those things, which haue not in them power, eyther to do good or harme? Again so far forth as Blazing Stars are naturall, it is not to be doubted, but that the appearing of them may portend, and foreshew some good: which is no hard or intricate matter to declare, as well by reason, as also by example.

Blazing stars
naturall may
betoken some
good.

For in so much as blazing-Starres are made of five Planets, as Abienus affirmeth, namely, of Venus, Iupiter, Mars, Saturne, & Mercurie: and that those blazing starres which are made of Venus and Iupiter, are principally the best and luckiest, it cannot other wise be, but that blazing stars, these specially which haue their influence from Venus and Iupiter, should sometimes betoken good, and not euermore euill. An example of good credit may that Blazing starre, which when it appeared, was indged so happy and fortunate to the Emperour Caesar Augustus, that then it was begun to be worshipped in the Temple of Rome, and no where also throughout the whole world: because the Emperour beginning those shewes & Pageants triumphant: was by the appearing of that star seuen dayes continuance in the Region of heauen, put in hope and expectation afoze hand, of exceeding great felicity and happinesse to ensue: which vndoubtedly hee obtained in such sort and manner, that none in regiment was counted happier then happy Augustus, as none was named better then the good Traianus.

Moreouer, vpon the appearing of that star, there breed in the minds of the Commonalty an opinion of great reuerence, to wit that by the blazing star was signified, the soule of Caesar. to bee receiued to immortality, and to enioy among the Gods abundance of blessednes: then which signification, they beleued nothing

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thing moze toyfull or comfozttable. So that we see both by reason and example, that their coniecture and opinion doth not alwayes deserue helpe, which say: that blazing Starres neuer appeare, but thereafter followeth some mischiefe and ill. Touching which matter, moze might be sayd to the increase of comfozt, and the driving away of despayre from the hearts of the people, then we are disposed at this time to call to memory.

To what Countries, and to what persons blazing starres doe principally betoken ill:

CHAP. XIII.

The question is asked, To what Countries, and to what people specially, blazing starres threaten mischiefe. Unto which demand doubtlesse, I might think no certain answer can be made: because all blazing starres are not alike, neyther haue their generation from one and the selfe same cause: but some of them are naturall, other supernaturall, and proceeding from God in the height of the heauens.

Againe, they are without difference, so doubtfull in their significations, that Lucanus suppoeth their influence to be so general, that the beholders of them, eyther on Sea or Land, cannot assure themselves of safety: and therefore they are vniuersally to be

blazing stars
are vniuersally
to be feared
both on sea
and land.

Unto whose opinion I willingly assent, when blazing starres (supernaturall and proceeding from God) do appeare. For this is of a certainty, that it is Gods will, by them to betoken and threaten some yll, to all persons in generall, which hauing offended and done wickedly against the precept of his holy Law; withhold not themselves from that puddle of pollution and filthines, wherein they wallow: but continue a life laden and overcharged with all manner of mischiefe: whom he of his singular compassion and clemencie, would reuoke from their sinfulness, by the vision and sight of blazing starres, as it were by horrible threatnings and rebukements, that by reforming their abominable liues, they might frame their conuersation acceptable in his sight, according to his unspeakable bountyfullnesse, long suffering, and patience, who still looketh for repentance befoze he taketh vengeance. As may manifestly be gathered, by his dealing with the Hierosolimites, whom

Of Blazing Starres.

Whom he admonisheth of their wickednesse, by a most horrible Blazing Starre, of a whole yeares appearing, dayly looking when they would be warned, and well appointed with pretence, to pzeuent Gods sharpe punishment.

But touching naturall Blazing Stars, Philosophers and Astronomers haue other wise iudged, notwithstanding, neither they shew at any time appeare without the singular sufferance of God, or some notable cause worthy remembrance. For my selfe, thus I say, that as I am not of belaise, that they betoken any pzeue in working as the Astrologians dreame: So I do not bitterly censure such as hold it much materiall, & greatly to be regarded: to what part of the world they shew and cast their beams, from what Stars they draw their influences and see in what similitude and likeness they appeare, what colour they carry, at what season of the yeare they shew, in what place, under what celestiall signes, and under what Planets aspect. For some there are, which hold this opinion (though grounded vpon no kind of reason) that a blazing Starre, bearing the likeness of a Lute, Harpe, or semblable instrument, betokeneth somewhat to Musicke and Minstrelsie, and to the followers of such vanities. So like wise when they carry this representation or that, to haue in their likenesses semblant significations.

Againe, other are of this iudgement, that such Blazing Starres as appeare vnder Saturne, are of a leaden colour: vnder Jupiter white: vnder Mars, red: vnder Sol, Golden: vnder Mercurie, light azur: whereupon it is thought no hard matter, to tell what they signifie in nature generally. Notwithstanding, to persons placed in dignity, as to Popes, Cardinals, Bishops, Emperors, Kings, and such like as are of place and countenance in the Commonwealth, they shew some euill: wherein as I hold it reverence to be silent: so were it overmuch boldnes and presumption to be meddling. What therefore may be sayd in this point, let Astronomers shew their cunning.

How and what way Blazing starres are forewarning of somewhat to come, and of force so to doe.

CHAP. XIV.

Although it may seeme diuersely and many wayes probable, that blazing-Starres shew somewhat to us: yet not with-

Blazing Starres
naturall: p-
peare at Gods
appointing.

The colour of
Blazing Starres
appearing vnder
Planets.

A Treatise in generall

withstanding it is not necessary, that we should believe (as the Astrologians rashly hold opinion) that they can be signes or tokens of that thing, whereof they are no cause. For a blazing star cannot be eyther the cause, or the effect of warre or death: albeit, it prognosticate and foreshew (as a signe from a naturall cause) both the one and the other.

It may be (I will not deny) the cause after a sort: as if that which is the cause of warre and pestilence, we suppose also to be the cause of the blazing starre.

Blazing stars
are after a sort
the cause of
warre, pesti-
lence, &c.

As when abundance of vapours are drawne vp into the aire, which being kindled and set on fire, there followeth and ensueth the generation of a blazing starre, and infection of the aire, which breedeth plague and pestilence, moving mens minds to mutinies, through the increase and plenty of choller stirred vp in them: whereby they runne with maine force to harness and weapon, and so to battel and bloodshed, not failing in them any rule of reason, restraining them in this their rashnes. Hereupon (as it is not unlike) spring commotions in kingdomes, and mutations of Commonwealths, then destructions: for, A realme divided within it self, being vnable long to last, must needs come to losse.

Blazings stars
foretokens of
barrennesse.

Furthermore, seeing that the generation of a naturall Blazing Starre, importeth that in some place hath bene great heate and drought, (for otherwise such store of matter as is required towards the ingendring thereof, could not be drawne vp:) it is wont to come to passe, that blazing starres doe commonly threaten barrennesse to Sandie, and not to Fenny Countries.

Blazing stars
foretokens of
pestilence and
mortalitie.

Now, because it is likewise knowne, that by force of Starres, many enuened and infectious vapours ascend, it seemeth credible that a blazing starre is a foreshewing of a following pestilence, ingendred through the ayre, being choked and poisoned by vapours of such quality. By which means in like maner, drought setteth mens hearts on fire, and driueth them forward to fall at strife, brawling, battell, and bloodshed: it troubleth the brain, estrangeth the senses, and thus ariseth seditions. To conclude with the purpose, it is not greatly necessary in this declaration, to vse longer delay, since I am of this beleafe, that God (of the abundance of his loue towards vs, which is vnmeasurable) by nature, as a means or moſte instrument, causeth such and such blazing starres

Of Blazing Starres.

to appeare: to the intent, that he might by them (as by p̄monitions and fore warnings) put vs in mind to remember, that it is time to start from sinne, and to prepare our hearts with repentance, for p̄uenting of those sharp and smarting whips of Gods vengeance, which by such Blazing Starres, at Gods commandement, are threatned. For he neuer or very seldome, since the creation of the world plagued any people: but he sent among them some signe thereof, for their preparation to penitence, as in holy Scriptures it is at large declared.

Why Blazing Starres do specially betoken ill to Peeres, Potentates, Rulers of Realmes and Commonwealthes, &c.

C H A P. XV.

IT is the opinion of some, though erronious, that blazing stars do specially betoken ill to Princes and great men, and to their Kingdomes also and Realmes threaten some mischief: in such wise, that it hath bene obserued and marked, that no blazing star almost hath appeared, but either death, or else some ill hath happened after, to some noble personage in the land; as by our former examples it is left verified: which made Lucan the Poet to write of them, in this wise:

A Blazing Starre in sight most strange,
The state of kingdomes, which doth change.

But it is here demanded, what the cause should be, that Blazing Starres do specially betoken ill to Emperours, Kings, and such like noble personages? I answer, that there is none other cause, as they suppose, so farre forth as Blazing Starres be naturall, then because such great estates and Peeres of Realmes, liuing more delicately and vntemperately then other: are sooner subiect and surpris'd with corrupt and empoysoned ayre: and so they carrying close within them, and secretly nourishing the cause of ill in themselves, being vnpatient and not able to indure the working of medicinable receipts, quickly perish and miscarrie.

Why Blazing
stars betoken
ill to Peeres
and Potentates: &c.

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But so farre forth as Blazing-Scarses are supernaturall, and as they haue their proceeding and being from the omnipotent God, it is thought this to be the cause: namely, that God is preparing a plague against them, that the blacke fents of his indignation are pitching, that the weapons of his vengeance are whetted against them, whereof he giueth foresharnings, like a most mercifull Father: to the end they might vnderstand, that the cause of this Gods iust dealing, (being sinne and wickednes,) is either in Princes themselves, or else in the people vnder their vngenerous government: in consideration whereof, as well prince as people might see the horrour and abomination of their owne sinfull liues, and flye to repentance, whereunto God so fatherly would win them by foresharnings. That according to the example of that holy King, they may lift vp both hearts and hands to heauen, saying: Enough now Lord, stay thy hand. It is I that haue offended: it is I that haue done wickedly: as for these innocent sheepe, what harme haue they done? Furthermore, to whom doth a Blazing Star betoken somewhat to follow, if not to the King? For in that it signifieth somewhat to the Realme, it must extend enen to the person of the King, who hath the rule and government of that Realme: because he is a King by his Kingdome, and because the wickednes of the kingdome, is reputed the wickednesse of the King, who either by his example giueth occasion of wickednesse: or else hauing power and authoritie to suppress sinne in the people, neglecteth notwithstanding the due execution and administration of iustice: so that the saying of the Apostle is most certaine and vndoubted: that, All those whom God hath placed in authoritie, giuen preheminance vnto, are tyed to the necessity of this heavy reckning, not only to stand accountable to almighty God for their owne, but also for the soules of all such ouer whom they haue charge. And therefore right aptly spake that most wise and worthy King Dauid to all Kings, (and vnder their title, to all such as excell other in office & dignitie:) And now ye kings (saith he) vnderstand, be ye learned which iudge the earth, serue the Lord with feare, &c.

And thus farre touching this matter, which though it be but bluntly and and shortly deliuered, yet is it to be marked.

The wicked-
esse of the
people is im-
puted to the
prince.

A heavy rec-
kening for
such as are in
authoritie and
office.

Of Blazing Starres.

Of a certaine Blazing starre which appeared in the yeare, 1531. the 19. of Sept. at Mentz, a City in Germany, and was sensibly seene likewise in other places.

CHAP. XVI.

A Question is asked, what that Blazing starre which was seene in the yeare 1531. might signifie, and to whom it is a foretoken of some euill to ensue. In answering whereunto, I would to God, I might not tell the truth so directly, as I did of an Earthquake 3. yeares past, the effects whereof, the City of Mentz, not without trembling tasted. The Blazing starre which appeared, 1531. betokens a heauie burthen of vengeance, not onely to the state temporall, but also ecclesiasticall: yea it threatneth a plague to the whole world. The fashion and likenes thereof signifieth no lesse, for it was to see to, in forme of a bundle of rods: which figure of a rod we doubt, forwarneth vs of that rod, wherof the Lord speaketh by the Prophet: I will visite their iniquities with the rod, and their sins with stripes. For Almighty God useth for more certaintie of forewarning, to giue vnto signes and tokens, the likenesses of things signified, and betokened. As for example.

At what time his will was to forewarn the Iewes of the Babylonian captivity, he spake thus to Ieremie the Prophet: Make thee fetters and chaines, and put them about thy necke, &c. Thereby to signifie their captivity. So the same God, gaue a sign in the ayre of Titus and Vespasian, his huge host against Ierusalem, to lay it waste: armed men with speares and lances, running to and fro in warlike wise, which though they saw manifestly, yet ceased they not to liue as they were wont, most wickedly, the vengeance of God falling vpon them, which by those forewarnings was prophesied.

In the yeare, 1500, there was seene falling from heauen vpon mens garments, Crossees, and there appeared in sensible manner, as certaine signes what should after come to passe: namely, that bloody battell betwene the two worthy Princes Rupert the 3. son of Philip, Pallegraue of Rhene, and Prince Elector, and the noble Prince Albert, Duke of Bauaria: the ensignes of the one hauing blacke crosses, & the other red: so that in the yeare 1504. was fulfilled that which in the yeare 1500. was foretold

A strange sight
and wonder
forewarning
of a bloudie
battell.

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Wherefore it is to bee feared, lest the Blazing Starre which was seene in the likenesse of a roode, threaten vnto vs that roode which the Prophet spake of, where with God is purposed in iustice to visite the wickednesse of the people. For if this Blazing Starre bee naturall, wee shall perceiue nothing in it, which betokeneth not some great euill. First, because it blazed so euery from the West to the North, from whence (as witnesseth the Prophet) all mischiefe doth proceede, hauing neuerthelesse an aspect into other quarters of the world, terrible & threatening enough.

All mischiefe
cometh
from the
North.

It was variable in colour, sometimes pale, that is, Leaden and Saturnine, sometimes Red and Martiall. Moreouer, in so much as it continued (by the auerment of Astronomers) vnder Saturne and Mars, Planets and Signes of vnluckie influence: it seemeth to betoken not onely vnto one, or two Countries, but to the whole World, famine, warre, and pestilence: for it blazed most terribly into all parts of the world.

Furthermore, if the same Blazing Starre were supernatural, and immediate from God, contrary to the course, and order of Nature, it might not otherwise be thought, but that it betokened to the world much misery and woe: for God thereby signified, that his vengeance was to come vpon all wicked worldlings, and vpon all such persons, as (to their impenitence) ioyne continuance in sinne.

Now, who hath the face to say against this, that the World hath taken such a surfet in iniquitie, and is become so drunken in all abomination, that Gods meere is changed into iudgement, & his patience into punishment, his love into wrath, and his kindness into fury: in such wise that it may be supposed, God to speake vnto vs by this Blazing Starre, as it were out of a cloude, in this manner: The end of all flesh is before me. The whole earth is filled full of their iniquity, and I will sweepe them away from the face of the earth, For they haue all played the start backs; they haue walked in the by-ways of wickednes, and are become vnprofitable: in so much that there is none that doth good, no not one. Which as none can deny, so I thinke none dares but thus confesse, that the Blazing Starre seene in our Horizon, betokeneth a common calamity, considering how iniquity doth abound in all places, and that sinne is growne to a perfect maturity and ripe-

supposed
speech of God
expressing his
wrath concei-
ed for ini-
quity.

nesse.

Of Blazing Starres.

nettes which God of his mercy giues vs grace to amend, that we feele not the heate of his consuming anger, whereof hee hath sent vs a foyewarning.

Whether ſuch euils as Blazing ſtars betoken, may by any meanes cyther be prevented or auoyded.

CHAP. XVII.

I Remaſureth (moſt puiſſant Emperour). he promiſſes conſidered, that your Maieſty taking the king of Ninuie for an example, riſe vp from your ſeate of Royalty, and putting on ſackcloath together with vs your people, liſt vp our hands and hearts to heaven, praying to God moſt heartily, like humble ſuters.

Now who is ſo blunt of iudgement, and dull of vnderſtanding that ſeeth not that the confeſſion of offences, the repentance and contrition of heart, the humbling and ſubmitting our ſelues both in ſoule and body vnder the mighty hand of the omnipotent God, will pacifie and allwage the fierceneſſe of his fury, and ſo ſpare vs in compaſſion, through vnfained repentance, that wee periſh not as outcaſts from his fauour.

Why ſhould we not haue this hope and confidence in God, conſidering that to the penitent ſinners he did not ſhutte the gates of his compaſſion, but ſeeing their conuerſion and forſaking of ſinne, with the denſall of themſelues, and all goodnes in them, he receiued them againe to mercy, from which by their ſinnes they were before excluded.

God doth not exclude the penitent from the throne of grace, but receiaeth them to his mercy.

Furthermore, it is not needful that we ſtand in feare of the celeſtiall Signes, becauſe without God they haue no powder at al to preuaile againſt any people; but being his ſeruants, are at his commaundement, from whom all ſtars and all creatures haue their office and miniſtery. To conceiue feare, and feare therefore at the appearing of a Blazing ſtar, as betokening ſome euill like to follow, it is extreame madneſſe: let vs rather tremble at his almightines, and feare the consuming flames of his iuſtice, who is the Creator and maker, not onely of Blazing ſtars, but alſo of the Sunne, Moone, and Planets, yea of reaſonable man.

And let vs not thinke, but that God, who framed the whole

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whole world, the heauen above, and the earth below, (as he made them) so to rule them: for at his commandment are all things within the compasse of the Heauen, be they Starres, or whatsoeuer else: so that he can, according to the greatnesse of his power, which filleth all places, chaunge and dispose them, after his owne pleasure: yea the threatening tokens of his iudgement and vengeance, will be turn into forbearance and forgiveness, if we penitently neglect not (as did the Jewes) the time of our Visitation: For they being warned by many wonders, and among others, by a Blazing Starre, of no lesse honour then continuance: lay slugging in the Couch of security and carelesnesse, and not regarding the threats of God for sinne, eyther of wilfull blindnesse, or stout stubbornesse, counted these tokens of Gods unsufferable wrath, elementarie apparitions, and toyes merely contemptible.

is good to
be warned by
the example
of others.

But let vs not suffer our selues to be lulled asleep in the cradle of sensuality: Let vs not be drunken with the dregs of their abomination: Let not the vanities of our owne hearts so bewitch vs, that we fall into a selfe loue and liking of our owne selues, neglecting the precious time of grace and lending kindness lest God deliuering vs ouer to reprobation in his vnappreaseable displeasure, plague vs with the same rod of reuengement for our vngraciousnes, where with hee took vengeance vpon them for their wilfull stubbornesse. Which that it may not come to passe, let vs in time turne to the Lord, and in due season take his fatherly admonitions, as ready meanes to lead vs to repentance and the auoyding of the scourge of destruction, where with he punisheth the impenitent. From the which deliuer vs O Lord God.

To the Almighty, Euerlasting, Inuisible, and onely wise God, beee All, aboue All, and in All, all Laude, Honour, Glorie, Dominion and Maiesty for euer and euer, Amen,

FINIS.

